

CONFESSION, PROFESSION
And
CONVERSION

Of an Honourable and Most Worthy
Yongg GENTLEWOMAN, who
was Wonderfully Zealous
in the *Roman Religion*
for a long time.

Rev. 17. verse 3. and 4.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured Beast, full of names of blasphemy, having seven heads, and ten horns.

vers. 4. *And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stone and pearls, having a golden cup in her hand, full of the abominations and filthiness of her fornication.*

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*The Confession, Profession, and Conversion of an
Honourable and most Worthy Young Gentle-
Woman, who was Wonderfull Zealous in the
Roman Religion for a long time.*

I Have changed no good thing which
ever I had before, but rather that
which I had in appearance before, I
Laboured to have it in truth, Now I believe
still the *Articles of the Creed*, I take the *Ten
Commandments* for the *Rule of my Belief*, and
the *Lords Prayer* for the rule of my Prayer :
I believe that I and others are *miserable Sin-
ners* in our selves ; I believe to be saved by
the *death of Jesus Christ*, and no other way :
I believe that *true faith* must bring forth the
Fruit of Repentance and *Ammendment of Life*
and that every faithful Person, must studie
to *good works*, and to grow in the *Love of
GOD*, and of their Neighbours, or else
their *Faith* is but *dead and counterfeit*, and
will do them no good, I believe the *Scriptures
of Old and New Testament*, to be the *Word of
GOD*, and whatsoever I find agreeable there-
to, I keep it still, and purposes by *GODS
Grace* to keep it while I live.

The *Change* which I have made neither

I nor any Creatnre in the World hath made it in me : First, I strove against that thing all that I could, till the LORD let me know that Himself was dealing with me, and now that the LORD hath made this Work in me from the beginning, albeit I could never mark it till of late, all my time, I had a Love unto the Truth; and an earnest Desire to know how I should serve God, as they (who hath known me from my Birth Age) may remember : According to my knowledge I pleased to do that which I thought would please GOD. I desired above all things to be upright. I durst not for my Life follow that Course which I thought was wrong, but aimed to make Conscience of my wayes, according to my weak knowledge, as I ever had a special Love to all them to whom I was bound in Nature, and yet hath, and that more steadfastly now settled then ever : So also I ever liked well of them who loved God, and lived well whatever Profession they were of, and so I purpose to do still being assured that he will shew Mercy to all them who desires to please Him, and in his own time will make his will manifest to all them who desires to know it.

This now I know well was the beginning of

of the Lords (work with me; The love that I had to GODS service, and the desire I had to be saved, made me peece and peece to search out the grounds of Religion, which I now Profess, and when other means failed me, I set my self by reading of Books to come to the knowledg thereof, this was counted Curiositie in me, and because I found my self bound to take pains, to know how my Soul should be saved, I choosed rather to be unjustly called Curious nor to be in effect ignorant, and careless of my own Salvation: And I could not see, neither can I see yet what any should care for to know rather then the grounds of their own Salvation, and I could not see any better choole therefore I held on and wearied not: Yea it became my Pleasure above all things in the Earth to know and to do that whereby I might be furthered unto Heaven, So that I could have been content, (if GOD had thought it fit) to have renounced all the Honour and the Pleasure of the World for time and occasion to use all the means, which I thought then might have brought me to Heaven, and had purposes and designs in my Mind; Which the GOD of Heaven hindred in Mercy, to my good, because he saw they did not serve for that end

end, as now I am perswaded:) But when I got the understanding of the Grounds of Religion, which I professed, which even my Teachers counted sufficient, I could find no true Comfort, that either I or any like me could find either in Life or Death. For all my Life I might not seek assurance of my Saivation, for that was usually called *Protestants Presumption*, whereas the Apostle enjoyneth us to make our *Calling and Election sure, and give all diligence thereto*, 2 Peter I. 10.

And at my death I could see nothing but *Purgatorie*, a fire as hot as Hell, as great torment in it (as they said to me) as in Hell, there they made me true any Soul should go to wine out again, I wist not when: This held me in a secret Fear continually; Yea, Hell it self I saw not how I should escap, if I behoved to come so neare hand to it, and wondered then, and wonders yet, how any man that looks for *Purgatory* at their death, can either have True Peace in their Mind, or Comfort and Peace in their Heart in this World: I am sure they must either take it for a Fiction, as it is, or else forget themselves when they are Cheerfull, yet for all this I continued still in the obedience of their injunctions, and kept

cepted them as Carefully as they had
 en GOD'S own Commandements,
 the mean time I would gladly
 d a Reason for that which I did, and
 d a Warrant to assure me, that GOD
 ould be pleased by my so doing, but I
 ould find nothing but Mens words for all.
 hen I was resolved by them that gave out
 emselves for Teachers, that either I be-
 oved to rest content to *Believe as the Kirk*
believed, or else I would get no other Satisf-
 ction: I thought upon this from time
 time, at last I saw there was no sure
 ound to lean upon, except I would have
 contented my self, that the *Clergie* had
 knowledge, albeit I had none that they un-
 derstood what they *Believed*, albeit I knew
 ot; That they saw albeit I was Blind,
 at they knew the way to Heaven albeit I
 new not sure whither I was going to *Heaven*
 r to *Hell*, or yet to *Purgatory*, when I fol-
 owed their directions, but this *Blind obedience*
 might well please them, yet could never
 ive me contentment: Yet I perceived
 urder that to *Believe as the Kirk Believed* and
 o doe as they directed, without any furder
 Warrant could yeeld me no Quiet Peace,
 except they could show me, that GOD
 ould be as well pleased with my Obedience

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to the *Pope* and his *Clergies* command, as
CHRIST and his *Apostles* command, and
 would never quarrel the one more nor the
 other at the *Day of Judgement*, all the
 questiones rising in my Mind, and the
 slight Satisfaction I got, when I asked them
 put me (I must confess) into many
 thoughts of Heart; yet for all this so pre-
 cise was I, that I did keep me from the
reading of Protestant bookes, neither would I ever
 hear any such thing, nor yet enter
 into conference in matters of controverſie with
 any of them, especially their *Ministers*
 long as I could: And when I have no oc-
 cation, many a time was I forced to lay aside
 my *Beads and my Books*, and took me
 to *Pray to GOD himself*, as I could, for **CHRIST**'s
 sake to help me, and to have Mercy on
 me, and to Teach me, how to do his
 Will; from time to time, more and more
 doubts arose in my Mind, about fundamen-
 tal points of my profession, but I strove against
 them, not to let them enter; Being loath
 to change my Religion as long as I could
 stick by it, ever so far resisting that I would
 never suffer the Truth to have place
 with me, so long as I could hold it out.
The LORD forgive me, for I did it ignorantly.

Notwithstanding of my Unthankfulness to GOD, it pleased his Goodness so to bear in his *Light*; and his *Truth* upon me, that I was forced so to acknowledge the Truth and Leave the Errour, wherefore I may well Touch some, I cannot tell them all.

First, I resolved never neither to *believe* Priest nor Minister: but so farr as I understood their Warrant out of GODS word; if any thing could please GOD; I thought it should be *Obedience to his own Direction*: He might well quarrel Mens doctrines, that held not his word for their warrant, he would never quarrel his own word, then I resolved to read Rheimes new Testament, and the Protestants old Testament, till they set out one of their Expositions, for I knew well GOD would not be angrie that I should read his word, since all that is written in it pertaineth to my Soul, as well as other Folkes: I found it the pleasantest and sweetest book that ever I read in my life. Where there was one hard place, there was twenty plain and easier to be understood; I loved their cause the worse that held me from reading of it so long, I thought it was an ill token in them that they loved not the Scriptures, for if they had loved them they could not

have spoken of them as they did, say
they are not perfect, they are not clear
plain, but obscure and ambiguous and dan-
gerous to be read, and will breed heresies
errours in them that read them, who
cannot but skarr all that believe them
read the LORDS word.

I know well they are in the wrong
CHRIST and his Apostles who speak for
their writtings. They made me believe
the Pope, and the Roman Kirk, could not
err, but I preceived that that behoved
be wrong; it is a proud Word for finite
flesh to say, for the Apostle Peter was as good
a Man as any Pope that ever was, and be-
er, yet he erred and might have erred
further if GOD had not preserved him
since they leave the Scriptures, and go to
Traditions they cannot but erre, I thought
seeing they did speake of the Scripture
they did, they both could and did erre.

Reading the *Rhemes New Testament* I found
that young Children might read, and did
read the Scriptures and that the Scripture could
instruct a man to make a man perfect in that which
concerns his Salvation, and that a man might be
instructed to every good work by them.
this I found contrare to that I was made un-
derstand before I fell, an other day upon the

I of *John*. the 1 Chap. at the hinder end thereof, and the beginning of the second, There I saw there was no necessity of confessing of Sinnes to the Priest because that by confession to GOD, who is Faithfull to cleanse me from all sin, Men must get forgiveness; and again no *Advocat* but Christ, when we fall in sin? And again, if any say they have no sin, they seduce themselves, and the truth of GOD is not in them, I thought this was a sore word against them, who say, they can fulfill the Law and live without sin, (and do more nor GOD commands) by works of Supererogation, as for the exception of mortal and venial sins, a light or hasty word behoved to be one of that sort, and I find in the 5 of *Matth*. in the same place which they alleadge for their venial sins be greater then other, yet any sin bringeth us under a curse, if God would deal in justice with us.

I lost conceits of their *Legends*, and lives of their *Saints*, wherein I found some horrible lies, namely in the Life of St *Katherine of Sienna*, where they alleadge, she laid too her mouth to Christs side, and drank her Sacrament, and there he interchanged hearts with her, taking out her heart and putting his own in place thereof, and that he came down from Heaven, and brought his Mother with St Peter and St. Paul

Paul and wedded her with a Ring, which Ring remained still on her finger. I lost conceit of their form of prayer, and their oft repeating over and over again the same words while their Beeds were ended and of their Invocation of Saints and Angels whereof their Books of controversie gave me no sure warrant, and I perceived that all the devotion they learned me stood in Words and Ceremonies, which now I am assured GOD careth not for, and I began to pray to God alone, and CHRIST JESUS, for any thing I stood in need of. I perceived that they gave more Vertue to the last five Canonized Saints then to Christ Jesus, and all his Apostles for drawing a Soul out of Purgatorie so that I could not but suspect all their Meddells and Reliques, and Agnus Dei, and thought it safest for me not to put trust in any of these Triffles, neither Crucifixes nor Crosses, which my fingers would not fold to.

From that time I saw no Warrants but their own sayings, but to trust only in the Living God that made me, and kept me, and so pcece & pcece the Lord took my heart and affection from all things, that I found no warrant for in Gods Word: And the more I read the Rhemes New Testament, I loved things that were good the better, and the error the worse. in special, one place affray-
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ed me, 1 Tim. 4 Where the forbidding of Marriage and Meats is made the mark of false Teachers, and of them that have the doctrine of devils. I did read the Annotations, where they told me of old Hereticks, who had that fault, but that satisfied me not when I saw that same fault among themselves whatever colours they put upon it, for all their Doubts and Questions howsoever I disliked many things, and was assured they were wrong in sundry things yet I never renounced them, till I found my self mistaken in the matter of the Sacrament, the manner was this Reading the 7. 8. and 9. Chapters to the Heb. I found Chap. 7. vers. 27. That Christ had no necessitie daily to offer Hostes for the sins of the People for that he did once in offering up of himself; And again, verse 23, 24, 25. That the Priests under the Law were many, because by death they were hindred to continue, but Christ hath an everlasting Priesthood whereby he is able to save all them for ever, that go by himself to GOD, alwayes living to make Intercession for us: And again, Chap. 9. v. 24, 25. I found that Christ was entered into Heaven to appear now before GOD for us, not that he should offer Himself up often; For then it behoved him to have often suffered, since the beginning of the World; But now once in the end of the world

world hath he appeared to put away sin by the Sacrifice of himself, and as it is appointed for men once to dye, and after that to judgement. So Christ was once offered to bear the sins of Men, and unto them that look for Him, shall he appear the second time, without sin unto Salvation. How is this, thought I with my self, I perceived if this Scripture be true, no man can offer Christ but himself. There cannot be a Priest to offer Christ but himself, because He is still living to make intercession for us.

CHRIST cannot be often offered but Once, neither is there any need, Because by once offering he hath taken away the sins of all; Yea it is made as impossible to be offered after then once, as to suffer after then once, yea the Apostles will not have after offering himself then once from his suffering to his second Comeing. Out of all doubt (thought I) the Apostles have never said the Mass, neither yet have known any that ever said it; and yet I knew well they had the LORDS Supper. Then well thought if CHRIST be not offered in his Bodily Substance in the Mass there cannot be Transubstantiation in the Mass; my Teachers called me curious, but did give me no Answer to this, only they said to me, that it was a Dangerous thing for my Sal-

salvation to deny the holy Sacrifice of the Mass, because (said they) that Sacrifice took away the Sins of the People as well dead as living; I told them, that I had read the contrarie in the word of GOD that is in the 9th Heb. Where it is said, in the 22nd Verse, That there was no Remission of Sins without shedding of blood, and in the Sacrifice of the Mass, there is no Bloody Sacrifice, therefore I told them; that who ever Believed them were wrong; and not well instructed by the word of GOD, which was my speciall Defence against them all. They gave me no other resolution; but assured me, I would turn Heretick, and that I understood not what I read.

Another place put me in as great doubt again, 1 Cor. 10. 3, 4. There it is said, that the Fathers in the wilderness did eat the same Spiritual meat, and drink the same Spirituall Rock, for they drank the same Spiritual Rock, that followed them, and the Rock was Christ. Then I reasoned this way with my self; they made me believe, that Christ could not be eaten and drunken in the Sacrament as the Protestants do Spiritually by Faith, but behoved to be eaten as the Roman Kirk eats his very flesh and drinks his blood, taken in at the mouth Substantially. This place (thought I) will

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will prove for the Protestants, and against the Roman Kirk, for when the People were in the Wilderness, Christ was not Incarnate and long after, how could they then eat him (and drink his blood before he took Flesh and Blood except as the Protestants.

Again I thought how is this that the Rock is called Christ, I did read the *Angels* I found nothing but it was a Figure.

If I took it Literally as the Roman Church doth take it, then the Rock was changed into Christ's substance, which could not be, for he was not yet Incarnate, and if it were taken as a Figure, then I thought the Protestants would have the better in the matter of the Sacrament, for they might well say, as the Rock is called Christ, so is the bread called Body; and as they drank of Christ when they drank of the Rock so may they well say, they drank of his blood, when they drank his Cup, which is the Sacrament of his blood. These doubts about the Sacrament affected me so, that I could not choose but send for a Minister, (let any man judge if it was a time) I reasoned with him for transubstantiation out of the words of the LORD'S Supper and out of John 6. He answered my doubts, and directed me by prayer for the assistance of GOD for Satisfaction,

forcing that I would not get solide rest in that mater, till the LORD made his word lively and decided the question.

Within few days the LORD made the Mans word good, and made the Scriptures forcible and clear in the points which I doubted of and gave me such contentment, such assurance of his love, and of the true Religion, that all the earth would not have bred me such joy and solide peace.

Since that time I have found the true comfort of Religion beyond any thing that I can utter, I have now gotten the true comfort, and assurance in some measure, which I was long seeking. I have found the true ground to rest upon, GODS own Truth made livelie, I am free now (I thank GOD) from the fire of Purgatory I scorn that Fiction. Now with a glad heart I am assured that the LORD is Righteous, who will not exact twice payment of one debt, CHRISTS passion, and the Believers torment in a fire as hot as hell. The LORD is bountifull, who having provided a sufficient caution for us that we might escape Torment, he cannot of his Goodness cut short the Cautioner to take amends of us and satisfy his wrath on us. The LORD is holy who cannot forgive our sins and pu-
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nish them too? For I know well, what
 forgiveth he punisheth not, and what he
 nisheth, he forgiveth not, which is the
 common order of Equity. The LORD
 is Loving, who out of his love gave his Son
 to die for us his enemies, and cannot take
 pleasure to burn his Children after death
 for faults already pardoned, as Purgatory Fi-
 ction maketh them to do; A man will
 think shame to forgive a fault, and then
 punish it; And you know that which a
 man thinketh shame of is no honour to
 GOD. The LORD help them who live
 in fear of this wicked Fiction: If the Pope
 and his Clergie keep the World in this fear
 for the love they have to large Legacies,
 they have their own Judge to answer unto,
 GOD be praised who hath delivered me
 out of their errors. I renounce them
 trusting in GOD never to taste them as I
 have done, I know their errors over well,
 to love them again, I have found over great
 Mercy in the knowledge of the truth to turn
 back again. Now I wish in my Soul that all
 honest hearted Catholicks as they call them-
 selves, knew but the differences as well as I
 have felt them, I would put no doubt but
 every honest Man and Woman who love
 the truth, would forsake the Pope and fol-
 low

low the Word of GOD and CHRIST
JESUS who dwelleth therein; To whom
be glory for his goodness to me, for ever
Amen.

1. Pet. 3. 15. Be ready alwayes to give an answer
to every man that asketh you reason of the hope
that is in you.

Rom. 8. 24. For as many as are led by the spirit
of God they are the Sons of God. vers. 16.
The same Spirit beareth witness with our Spirit
that we are the Children of God. 17. If we be
children, we are also heirs, even the Heirs of God,
and Heirs annexed with Christ if so be that
we suffer with him, that we may be Glorified
with him.

2 Cor. 13. 5: Know ye not your own selves, how
that Jesus Christ is in you, except ye be Re-
probates.

1 Cor. 2. 12. We have received the Spirit which
is of God, that we might know the things that are
given to us of God, he saith not to hope for them
but to know them.

And in John 4. 13. Hereby know we that we
dwell in him and he in us, because he hath gi-
ven us of his Spirit.

And Cap. 5. 19. We know that we are of God,
and the whole World lyeth in wickedness.

Now he that hath the true knowledge
that

that he hath this Spirit he may be assured
 that he hath the Son of God, and so in
 Christ, and thus out of condemnation, as the
 Apostle saith in the 1 v. of the cap. *There is no
 condemnation for them that are in Christ Jesus.*
 Yea, but all the doubt is, how shall we be
 assured that we have this Spirit which will
 and may be easily discerned by walking in
 the Spirit, and by favouring the things of
 the Spirit.

F I N I S.

